Il-matitia.	Pipes.
Kitaa 'l-mabruuk kaa'l-Maasai 'l-matitia taa-'l-nik kaa-'e-gisonji, enaki taa-'ntirwarak en-'ewanji, enaki taa-'l-nisi-matia; kake matak matolig el-kaarkaa taa-'l-matitia, tok taa-'e-gumuakia, enaki enyanl.	Old men amongst the Masai make pipes of grass' stems, rhinoceros horns, or pieces of wood. They do not, however, smoke much; they prefer to take snuff or chew tobacco.
Il-gnisatitia e'ng-olotig.	The divisions of the day*.
Kata 'l-Maasai 'e-gnisatitia enye e'ng-olotig e e'l-e-gerwatia.	The Masai have various names for the divisions of day and night.
Kiti en-dama, natii ai en-dolpa.	There is day (as compared to night) and evening.
Ore en-dolpa taa en-gata enyerituonye 'e-gitaa olig, etaa en-nolitye eng-olotig.	The evening is the time when the cattle return to the kraals just before the sun sets (6 p.m.).
Kotii tare, taa laaa-kata etaa eita eirura ai-ewara.	There is also the time called Nightfall, or the hour for goats (8 p.m.); this is the hour before people go to bed.
Kotii kwenkis, e sinye en-kaiio e'l-e-gerwatia, natii en-ainet-kwani, ta laaa-kata etaa en-nilunye, e sinye tia 'l-kakwenia: "Taa taaaa."	Then there is the night, mid-night, and the time when the buffaloes go to drink—this latter is the hour before the sun rises, which the Swahili call *Saa kumi* (2 a.m.).
Kotii en-kerraa, enaki ye ain, en-naki kata ye enyi-kinyaa en-gilapuanto e'ng-olotig.	There is also the time called *Te kinet-net* period or 'When the sun decorates the sky': this is the hour when the first rays of the sun redden the heavens (3 a.m.).
Kotii en-kaikkany, taa laaa-kata eisinye eng-olotig.	Then there is the morning; this is after the sun has risen.
Eiti ai 'e-gnisatitia nanji eisinye eng-olotig, e enaikaghitha 'l-nigi, e e-nanii.	There are also the hours called *Taa enaata e'le ngomba* or *taa* (mid-day), The shadows lower themselves (1-2 p.m.), and Afternoon.

* The Swahs divide their day in much the same manner as the Masai (Krapf-Johnston, Swahili-language, p. 191).

Whatever the truth may be originally, all males, other people of both sexes shave their heads periodically. In both sexes the eyebrows are plucked and elongated, and the two lower middle incisor teeth are removed. Circumcision prevents any other teeth on the upper part of the body in both sexes.

Arm-work

Iron is used for weapons (spear and sword of warriors, and women of elders), tools (axes, knife-blades, chisels, and hoes of the womenfolk of both sexes). The spears and swords are distinctive of Masai culture and, together with the shield and a couple of throwing weapons the Masai and Dorobo universally bear when they journey. Spears are of three shapes: a small but elegant blade with long neck, long shaft, and medium butt; the great "elkanto-blade" with short neck, long shaft, and medium butt; and the long-bladed winged spear with short shaft and long butt. The colour of the short shaft of the winged and spear is important: senior warriors have black shafts, others reddish ones, and the removal of junior warriors for the privilege of black shafts is a significant factor in the tension that arises between senior and junior warriors. The second has a long narrow blade and is kept in a red leather sheath attached to the belt. The winged spear-blade and sword have been borrowed by the Kwafi, Kipsigis, Kuyo, Kony and others of the Kwafi division, together with the arm-clamp; the Elkoyo have embraced them.

Other Objects

Clubs are made of wood or rhinoceros horn. Shields are roughly oval, about 2 ft. long, and made of buffalo or giraffe hide on a light wooden framework, covered, in Moran, the old form of shield was circular and (if the scale of the Fig. 200 is correct) about 1 ft. in diameter. Shields are cut out of a solid block of wood and have three legs. Stools are used for commanding people, but there are no musical instruments or drums.

Customs and Beliefs

Religion

Little has been recorded of Masai religious beliefs, except such obvious facts as the invocation of Enk-ai (the Masai word for God, rain, and sky), by to sneeze, worship, it is generally said that the Masai do not believe in an after-life (and after-life of the Dorobo), but the alleged belief that the soul of a killed or sick man lives after a while together some belief in the survival of the soul. This matter needs further investigation, and Merker's statement that each Masai is taken to paradise by his guardian angel and is to by Enk-ai if he has been good is also to Ole-Morelo, Dorobo. Enk-ai is recognized as a creator, and is grouped in his both sets of qualities. Some of the following recorded particulars on attributes to both Enk-ai and Ilkaiteng, the fellow who died c. 1890, that Thomson heard the Ilkidongoi prophet to Enk-ai and Ilkaiteng, and the Kwafi war dance after a victory, recorded by Hollis after Ilkaiteng's death, contained also an invocation to Enk-ai and Ilkaiteng. The "unseen deity called Ilaiteng'ok," which Thomson thought was an earth-spirit, appears in Krapf's book as the Ilaiteng'ok, "the excellent terrestrial Lord and also Enk-ai the Masai word ordinarily means no more than "that which keeps the earth," and that would seem really to apply to Enk-ai in his role as creator. Enk-ai, god, is grammatically feminine, and Ilaiteng'ok, the moon, is grammatically masculine.

Death and Burial

The bodies of most people are put out for the hyenas, in the west of the kraal, and left on the left side on their ribs face looks eastward, with the legs drawn up, the head supported by the left hand, and the right hand across the breast. The

[illegible]

[illegible] /Put over/

[illegible] other leaves, for example, from the banana, and then left to ferment for several days. Then they are hung up to dry in the shade or in the sun, and, as soon as they are sufficiently dry, they are packed together in the above-mentioned packets. To make the best tobacco, on the other hand, /they/ are lightly pounded in a mortar the fermented and dried leaves, after they have been sprinkled with water, without, however, thereby touching up the leaves. The very finest snuff is then shaped into balls, which are left to dry in the sun. The

[illegible]

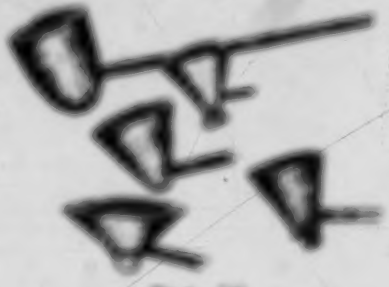

Fig. 6. (1)

women pay a guinea for two packets of sheet leaf a pound each or for ten balls. Only the old people use tobacco. The men smoke, sniff, and chew it, while the women content themselves with chewing and sniffing. The tobacco intended for smoking is coarsely cut. The tobacco pipes (Fig. 7) consist of a thin wooden tube about a foot long (at present) and a centrically shaped clay or wooden bowl (of which). The latter is carved by the blacksmith artists, whereas they buy the clay bowls. For chewing one uses

• [illegible]

[illegible]

Fig. 8. (1)

the same tobacco and chews it with a little pan-sized piece of cocoa-nut (a weight). To prepare the tobacco for snuff, the smoking tobacco is first cut as fine as possible and then ground to powder with a round stone in a piece of guard dust). To this one

/PT cont./

The household equipment is quite pretty. Except for two or three earthen pots there is hand five of all a number of good bamboo (Fig. 9) of various sizes: for cooking, the of fish, of rather for storing wells, the of liquors, of liquors and the larger a water, including for cooking boiled, the of dried/dried and for fancy uses, the of wickerwork. Some have a hanging, others a slender bottle shape. They often have wound on them longitudinal strips of bear's leather, which are crimmed with cowrie shells (5)

5. The shell of the geocidate snail, Cypraea moneta, which even today takes the place of money in many parts of Senegal (Gibbon: on the Wanwa /Wayaara/, for example, 1000 cowries have the value of two rupees, two pence (at an exchange rate of 1.40 marks) = 3.94 marks.

for eyelets or lashes. To make these vessels one puts the ripened and eventually hardened bottle gourds, the only place that the bitter gore was their breath, and, to be sure, on piles of glue and dung dung, either to water or to dry on the hot roof until /for/ their contents soften, and then removes them by poking and rubbing with a brush made out of a bear's tail or bristles. Later, the cleaning is done after daily use through rinsing with cowrie ashes. As the reason for this practice "cleaning" the women whose duty the work is say that the vessels cleaned with water soon become foul-smelling and the milk sours or does not thicken as evenly as with the use of ashes, but ashes deposits a layer of water. Stone, with use, the glazed bottles soon take on a warmth, disgusting odor, they are often perfumed, and, to be sure, through fumigation with twigs of the of other aromas, through which the milk can be given a rare pleasant to the taste. /Figs. 11 and 12 appear here./

The bowl toy wooden bowls out glue, 3 glued (Fig. 10), one of which was sure, from ordinary cities, while they themselves make the heavy pan of flour, of shell (Fig. 11). On each of the two openings of a cowrie rate approximately a foot long

/ǂa-xaq/

[illegible] of [illegible], on which people sit to eat. The seat is made out of one piece, in that one first roughly hews the block with an ax and then carves it with the knife. A few existing spoons [illegible]

[illegible]

1. Named from the Damaqua /Khoegoe/ word [illegible] the bleek do not have a word of their own, since they were unfamiliar with spoons in former times.

[illegible] sticks for thick porridge [illegible], whisks (Fig. 13), 1 ax (Fig. 14) [illegible], 2 [illegible], and a couple of horns (Fig. 15) [illegible] complete the kitchen equipment. Seemingly

Ill. 14. Woman with pack basket.

spoons (certainly only the sticks and whisks) are also carved out of wood by older people. The whisk has various shapes: sometimes a number of a stick on whose lower end is stuck a rondine from a

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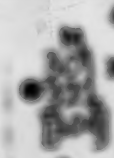

Zuñi ornaments. An oblong block of wood, grooved, and fastened in the widely-distended ear lobe.

Length, 2½ inches; width, 1½ inches; thickness, ½ inch.
Wood tribe; Zuñi Village, New Mexico. 61999

Zuñi ornaments. One made of wood, wrapped with copper wire, and having two pendants of iron chain. The other is only a plain piece of horn, shaped for the framework of an ear ring.

Wa-Chanpi tribe; Zuñi Village, New Mexico. 61999

Zuñi ornaments. Of horn, with wrappings of beads, and fringe or tassels of iron chain.

Wa-Chanpi tribe; Zuñi Village, New Mexico. 61999

Zuñi ornaments. Blade of a quill, cut and bent into a loop at the upper end. At the lower end hangs a pendant of iron wire chain of native manufacture, on the end neatly made as to resemble machine work.

Wa-Chanpi tribe; Northern Arizona, Zuñi Village, New Mexico. 61999

Zuñi ornaments. Coils of iron wire served at the ends with fine copper wire. Fringes of iron chain hang down from the coils. Worn by men.

Wa-Chanpi tribe; Zuñi Village, New Mexico. 61999

Zuñi ornaments. Coil of wire, one turn at each end wound with fine copper wire. This coil is worn horizontally and from it depends a fringe of very fine iron chain, each strand spaced off on the top with a thin band.

Wa-Chanpi tribe; Zuñi Village, New Mexico. 61999

Zuñi ornaments. A worn and broken specimen of the same style as the foregoing.

Wa-Chanpi tribe; Zuñi Village, New Mexico. 61999

Zuñi ornaments. Wooden ring and fringe of iron chain. Fastened to the ear by means of a stick run through the ring behind the lobe of the ear.

Wa-Chanpi tribe; Zuñi Village, New Mexico. 61999

Zuñi ornaments. Fragment of horn, to one prong of which is attached an iron chain with ornament of cow's horn. Worn by men.

Wa-Chanpi tribe; Zuñi Village, New Mexico. 61999

Pendants. Made of beads and brass wire on leather base, projecting ornament on the edge of the rim, made of a polished disk of shell; pendant, a fringe of small chains.

Zuñi tribe; New Mexico. 61999

Pendants. Made of beads of different sizes on a band of leather. Partly fringed with small chains and beads.

Zuñi tribe; New Mexico. 61999

Pendants. Made of beads, with an iron chain fringe.

Wa-Chanpi tribe; Zuñi Village, New Mexico. 61999